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Jesus and "Fool" - A Contradiction?

Posted By ResLight On March 11, 2009 @ 10:13 pm In Alleged Contradictions, Matthew |

The following quote from "THE ENCYCLOPEDIA OF BIBLICAL ERRANCY," by C. DENNIS MCKINSEY, on page 37, has been given to us as a proof of the Bible's self contradictions:

> This question goes to the heart of Jesus' character. In Matt. 5:22 he condemns people to hell for calling others "fools" although he engages in the practice himself: Matt.23:17 and Luke 11:40 he refers to others as fools. The obvious question then becomes, Shouldn't Jesus be sent to hell too?

Matthew 5:22 - But I tell you, that everyone who is angry with his brother without a cause shall be in danger of the judgment; and whoever shall say to his brother, 'Raca,' shall be in danger of the council; and whoever shall say, 'You fool,' shall be in danger of the fire of Gehenna.

Jesus did not condemn one to eternal suffering for calling one "fool", but he did show that such a person was in danger of the judgment of Gehenna. Although many mistranslate "Gehenna" as "hell", in reality Jesus said nothing at all about the Bible hell [1], which is represented by the Greek word "hades", not "Gehenna".

The word fool above is the Greek word "Moros," which is normally used as an adjective. http://bible.crosswalk.com/Lexicons/Greek/grk.cgi?number=3474&version=nas [2]

The word "moros" is the basis for the English word "moron," but if applied in English as a adjective, the more correct word would "moronic." However, lest we be misunderstood, the meaning of the word "moronic" in English does not exactly correspond with the Biblical Greek word "moros."

In Matthew 5:22, Jesus illustrates the Greek word "moros" as a defamatory expression, not in its simple use as the proper adjective that it is. There is a great difference in saying "You Fool!" in the sense of a personal defamation of someone and "you are being foolish." In most cases, the latter is the way the Greek word is used and it is proper to use it as such, if the circumstances call for it, in order to show or warn one of a foolish course of action or thought, or to point out that which is foolish. Nevertheless, as with many words that can be used a proper way, the words can also be used in way that would displeasing to God.

In Matthew 23:17, most translators usually make the statements stronger than Jesus probably intended. "You are being foolish and blind" would probably have been a better translation. The BBE renders it: "You foolish ones and blind: which is greater, the gold, or the Temple which makes the gold holy?"

Luke 11:40 does not use the word "moros" at all, but rather "aphron", meaning "without reason". Thus Young translates this as: "unthinking! did not He who made the outside also the inside make?"

Jesus did not condemn anyone to hell (sheol/hades) for calling someone by the defamatory name "Moros;" mankind has already been condemned to hell (sheol, hades - the realm of death) because of Adam's sin. (Romans 5:17-19; 1 Corinthians 15:21,22) What he said is that a knowledgeable person would be "liable" to, in danger of, the condemnation of the fiery Gehenna (valley of Hinnom). Jesus was, of course, speaking figuratively. He was not speaking of the literal valley, but he was using that valley with its fires as symbol of destruction, the

second death, which actually belongs to the next age, as result of the individual judgment of the age to come. Jesus, in this illustration, is referring to the degree of influence that a knowledgeable person's actions has on his character. The greater one sins against his own degree of knowledge, the greater influence it has on one's character. Thus in the day of judgment it will be easier for the Sodomites to repent than for the people who rudely rejected Jesus. — Matthew 10:15; 11:23,24; John 12:47,48.

See:

"Mankind's Course to the Day of Judgment"

http://hereafter.reslight.net/cdj.html [3]

Regarding Jesus' being sent to hell: The truth is, Jesus went to the Bible hell (sheol/hades) and paid the price (death) to release all who are there so that the world will be able to come forth in the day of judgment for individual judgment (as opposed to judgment through Adam). - Acts 2:24-32; Romans 5:17-19; 1 Corinthians 15:21,22; Revelation 20:13.

Jesus, however, did not go to the Bible hell because of his usage of the word "moros" toward others, nor was he sent there because of his having committed any sin at all. Rather, he went to the Bible hell willingly, for he gave himself for the sin of the world.

See our website regarding the atoning sacrifice of Jesus:

http://atonement.reslight.net/ [4]

May 16, 2008
Ronald Day

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